darkness and ignorance, He is the refuge of waiting and beseeching supplication. In the day of grace, He is the refuge of. the heart's delight, the soul's joy. In the day of sorrow and sin. He is the refuge of trust and hope—the only Friend, the never-failing Friend. In time, He is our refuge as the all-unifying, the all-retaining, the all-sustaining Soul. In eternity, He is our refuge, as our endless progress, unceasing beatitude, limitless aspiration and growth. We take refuge in Him as a permanent settlement of life and destiny, to be His always, wholly His for ever.

He is the Home, the Asylum and the Temple of Humanity. Society is nothing but a harmonious cooperation of many souls, sustained by one hope, led by one motive, towards the fulfilling of the same divine purpose. In that noble army, in that magnificent congregation, all will be unified in glorifying Him as the common Master and Lord, whose kingdom is our realm, whose order is our unfailing concern and the fulfilment of whose purposes is the highest passion of our life.

As *Sivam,* the Supreme Being is *Bhakta Jeevana,* the vital secret of the whole being of His

devotees. We know
no existence, we can conceive of no life
apart frpm Him.
Awake or asleep, doing or resting,
thinking or working,
laughing or wailing, suffering or rejoicing,
assimilating 01-
expressing, we live in Him. As observed
by the ancient
sages (Kenopanishad), the eye-sees not
Him but *by* Him;
the ear hears not Him but *by* Him ; the
tongue speaks not
of Him, but *by* Him ; the taste ,ta^s not
Him, but *by* Him ;
the hand grasps not Him, but *by* Him ; the
foot walks not
unto Him but *through* Him ; the world
shows not Him^
but is *shown of* Him. He is the root, the
source, the spring,
the mysterious essence of the whole
existence of His de-
votees. Unto His devotee, He is the food
that nourishes,
the drink that refreshes, the breeze that
regales, the light
that cheers, the beauty that charms. His
existence depends